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SERMON.*

I. Corinthians, 1. 13. Is Christ divided ?

This question of the Apostle is an affirmative negation. It was laid before the Church at Corinth to remind them of the absurdity of party spirit in matters of religion. Paul, Apollos, and Cephas were distinguished leaders in the army of Christ. Their movements were in concert. Although not acting at the same time on the same field, yet their weapons were the same, the enemy they fought, common to all, and the conquest to be achieved, the subjugation of sin, and the exaltation of Christ's kingdom, was equally the object of all.

These holy men moved forward with an union and harmony in their work which shewed their fervour was kindled at too pure a fountain to be adulterated by any mixture of discord, or disunion. But the pure spirit of their devotion was not in all cases infused into their converts, the Churches planted by their care. Religion appears to become adulterated, soon as the Churches under the planting of the Apostles began to rise, or rather, the religion of the gospel is mixed with

*It may not be improper to remark that the person, at whose ordination this sermon was preached, is of the Baptist denomination, but an advocate for Free Communion.

base materials foreign to its holy and pure nature. Pride and earthly glory, find their way into the Church and began early to corrupt its members. The Church of Corinth shared in this defection. Their divisions seem principally to be created by claiming different Apostles, as their spiritual fathers. Paul reminds or rather rebukes them for their dissensions, in the following manner.

“ Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them that are of the house of Chloe, that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul?”

By such reproof as this, we not only see their conduct to be quite reprehensible, but we have also a clue to the *cause* of these divisions. The three leaders already mentioned, probably had different degrees of reputation, among the Christians converted under their ministry; and these varied according to the manner in which their different gifts were estimated. Consequently, one party gloried in having Paul for their minister; another, in having Apollos, another Cephas; and some, the *best* of all gloried in Christ. We find in this, not so much difference in sentiment, as in the opinion formed of their different leaders. But whatever were their differences, Paul sharply re-proves them, and opposes the question in the text, as

an unanswerable objection to their conduct. "Is Christ divided?" This question has ever since stood, and to the end of the world, will stand as a solemn *veto* against that division among Christians, by which the cause of the Redeemer is injured, and its progress obstructed. The question implies, that the religion of the Gospel rightly understood, has no tendency to create division among its adherents. Believing this to be the spirit of the text; we shall derive from it the following proposition:

There is nothing in the doctrines, precepts, or example of Christ, which gives licence to division among Christians, or has any tendency to promote it.

By *division*, we mean that difference of religious opinion, the practical operation of which, destroys brotherly love, or in any way hinders the advancement of the Redeemer's kingdom.

I. There is nothing in the doctrines of Christ which has a tendency to promote division among Christians, They are, like him who taught them, at unity with themselves.

The doctrine of *depravity*, lies on the face of the divine record in so plain a view, that he who runs may read and the way faring man, though a fool, need not err therein.

In no ambiguous terms, has the divine word expressed the account of the natural man. Neither does the scripture represent any material difference among sinners previous to regeneration. But it plainly says, "They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one."

The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. As in water face answers to face, so the heart of man to man. Could there be any thing seen more truly ridiculous, than a company of sinners, all unregenerate, contending with each other respecting their claims to precedence, because some fancied themselves more holy than the rest, when not one had sufficient spiritual light, to understand the true state of his heart. Whatever difference of opinion among natural men respecting the depth of human depravity, the Holy Spirit brings them together the moment they receive his convincing and converting influence. At such a time each one beholds himself in the glass of the gospel, and is ready not to extenuate, but to cry, "of all sinners, I am chief." The true tendency of the divine illumination is, to cause all the converted to think alike on the subject of natural depravity.

In like manner the doctrine of *regeneration* is void of ambiguity, and has nothing in it which leads to division in sentiment or practice. Christ permitted a Jewish ruler to converse with him freely on this point, and to bring forward all the objections to the new birth, which would naturally be brought by every unrenewed man. In this, no doubt it was the design of our Saviour to free the subject from difficulty, so that forever after, the humble inquirer might know what he must do to be saved. To the question, "How can these things be?" Our Lord has given a reply, which ought to satisfy every son and daughter of Adam. * Verily verily I say unto thee, except a man be born of the water and of the spirit, he cannot enter into

the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, ye must be born again." Although the language here is figurative, the meaning is plain. The heart of man, or that temper of mind which constitutes his moral character by nature, is averse to God and holiness. This must be changed. He must be renewed in the temper of his mind. This is effected by the spirit of God. Then he becomes a new creature. "Old things are passed away, behold all things become new." By this change he receives no new faculty, but a new disposition to use all his powers and faculties in a different way. He is then ready to consecrate his body and soul to God as his reasonable service. All who are born of the spirit, agree in this fundamental truth. Could the whole family of experimental believers be assembled, and the opinion of each be asked concerning his views of regeneration, their Christian experience would not differ in one material point. The language of the converted *Hottentot* rightly understood, would not be unlike that of the learned St. Paul. They would both speak the same thing, and be joined together in the same mind and judgment.

To the question, what is *sanctification*, or the evidences of being in a gracious state? But one answer is to be given by all true believers. Christ is not divided in this, more than in the doctrines already mentioned. A state of sanctification, is that of progressive holiness. Progressive, while the Christian tabernacles in the flesh. This is designated by the spiritual fruit produced by the new man in Christ. "And the fruit

of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, against such there is no law." "All that are Christ's have crucified the flesh with the affections and lusts." Their faith is that which works by love, which purifieth the heart and overcometh the world. He who loves Christ will keep his commands. The new man will do justly, love mercy, and walk humbly with God. He will maintain a most scrupulous regard to every divine institution. He will do good to all, especially to them who are of the household of faith. Among the marks of those in a state of progressive holiness, the apostle John brings to view an evidence, which should ever be kept in sight, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." Brethren, here, must mean those who have the law of God written on their hearts and who imitate the example of Christ in their daily walk and conversation. This duty is not confined to loving those of our own sect or denomination. "If ye love them that love you what reward have ye?" Do not even the Publicans the same? Our Lord has given directions on this subject too plain to be mistaken. Said he, "Who is my mother, and who are my brethren? For whosoever shall do the will of my father who is in heaven, the same is my brother and sister and mother."

We know that large demands are made at this day, on christian charity, falsely so called, and almost any person who is disposed to assume the name christian, thinks himself ill used, if others do not call him one

also. But Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." The way to heaven is no wider now than when Christ was on earth. The same agonizing necessary to enter the strait gate then, is needful now. The same error in faith or practice which exposed the soul to ruin then, would endanger it now. Supreme love to the world, does as effectually exclude from the heart love to God at this day, as it ever did. The Lord knoweth them that are his, and he knows them by their conformity to his will, as conveyed in his holy word.

Remarks like the above, apply to the doctrine of *divine sovereignty*, or *election*. Christ is not divided on this point. He has expressed but one opinion on it, and it perfectly harmonizes with what the apostles have stated, and to which enlightened Christians have given their assent in all periods of the Church. "May I not do what I will with mine own," is a prerogative which that Being may justly claim, in whose hands is the breath of every living thing. And what man, or angel dares say unto him, "Why doest thou so?" As every man is a sinner, and justly merits eternal banishment from heaven and happiness, so all who are rescued, must be saved by the free, sovereign, electing grace of God. In his last prayer to his father, Christ says, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. I pray for them, I pray not for the world, but for them which thou hast given me, for

they are thine." And one of the grand scenes of the last day, will be, the gathering of the chosen together, that they may inherit the kingdom prepared for them from the foundation of the world. "And then shall they see the son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the uttermost part of the earth to the uttermost part of heaven."

Paul speaks a language of similar import with that of his divine master, when he says, "That the purpose of God according to election might stand, not of works, but of Him that calleth. It was said unto her, the elder shall serve the younger." Again, "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, is risen again, who is even at the right hand of God, who also maketh intercessions for us." Peter, in concert with Paul, when writing his Epistle general, calls those whom he addresses, "Elect, according to the foreknowledge of God, through the sanctification of the spirit unto obedience, and the sprinkling of the blood of Christ; grace unto you and peace be multiplied." He charges them also "to make their calling and election sure." John agrees with his brethren on this subject, and writes an epistle to the "Elect lady and her children"

There is in truth no disagreement in the sacred writings on this doctrine about which so much dispute exists in the world. There is no tendency in the doctrine itself to engender division among Christians. This

division arises from the want of a correct knowledge of the divine character, the character of the unregenerate, and the plan of salvation by Jesus Christ. Destroy this doctrine, and you blot *mercy*, as exercised towards fallen man, from the attributes of deity, and make the sinner the procuring cause of his salvation. You do more than this. You make the Saviour contradict himself. While you acknowledge that it was love for sinners that brought a Saviour to our world, you deny that this love specially applied, constraineth those to believe, who do believe. Do away this glorious doctrine, and you silence the song of the ransomed, and forbid them to cry "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

We further observe that the doctrine of the *Saints final perseverance*, has a tendency to unite, not divide the household of faith.

In this, as in the one just recited, there is perfect agreement between Christ and his Apostles, and eminent saints in later times. Christ speaking of true believers under the appellation of sheep, says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hands. My father which gave them me is greater than all, and no man is able to pluck them out of my father's hands." Is it possible for these sheep ever to become goats, and

be found at last on the left-hand of the great Shepherd? Paul with an assurance only surpassed by his Lord, says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" Peter joins issue here also and says of the elect according to the foreknowledge of God, "Who are kept by the power of God through faith unto salvation." "Being born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Whatever discrepancy among the professed followers of Christ on this subject, they should know that the Saviour and his Apostles were entirely agreed in it. To these we may add the first great reformers from papacy, with the Lutheran, Episcopalian, and Scotch Presbyterian Churches in Europe; and also most of the Congregational, all the Presbyterian, with the Calvinistick Baptists in the United States.

There is one more doctrine we shall mention, about which no discord prevails in the sacred word. It is the *underived Divinity of Christ*. Jesus, although he exhibited himself to our world in the complex character God-man; yet his kingdom was not divided against itself. The *God* he claims, and the *man* he does not disown. "I am Alpha and Omega, the beginning and the ending, the first and the last. I am

the root and offspring of David." He was of the lineage of David according to the flesh, hence his offspring; and consequently his human nature. He was the root of David, hence his Creator; consequently God. The passages wheres Christ speaks of himself as subordinate to the Father, should be understood of his human nature; and those in which he claims equality with his Father, of his divine nature. With this key, the humble inquirer may unfold the account the Saviour gives of himself, if not entirely to the satisfaction of unsanctified reason, yet to the full acceptance of that faith which wants no stronger anchor on which to lean, than the testimony of the divine word.

On no theme do the Apostles dwell with more delight than on the divinity of their Lord and Master. John with a boldness peculiar to the inmate of Jesus' bosom says, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." "In him," says Paul, "dwelt all the fulness of the God-head bodily." Great is the mystery of godliness: God was manifest in the flesh. Whose are the fathers, and of whom concerning the flesh, Christ came, who is over all God blessed forever." Peter, in answer to a demand of the Saviour to declare his views of his character, replies, "Thou art Christ, the son of the living God." And in his epistle of his Saviour he says, "Who is gone into heaven and is on the right hand of God; angels and authorities,

and powers being made subject to him." Thoma as the result of slow, but decisive faith, cries out with a holy energy, "My Lord and my God." Stephen on the confines of the upper world, with a faith melting into vision, prays, "Lord Jesus, receive my spirit." Weeping Mary, in all the pathos of exquisite lamentation, says to the inquiring angel, "They have taken away my Lord, and I know not where they have laid him."

Did we wish to name the arch enemy of God and man in such company as this, we might safely assert, at *that day*, he never hesitated to make full confession of our Lord's divinity. "I know thee," cries Satan, "who thou art, the holy one of God."

All these attestations to our Saviour's divinity, are in perfect accordance with his own declaration. In agreement with this, a vast majority of the Christian world have ever remained. And we venture to predict, that the divinity of Christ will be among the first articles in the creed of him who is born of the spirit down to his second coming.

Thus in the summary view that we have taken of the doctrines of the gospel, we find nothing in them which tends to promote division among brethren.

II. There is nothing in the precepts of Christ that gives licence to division among Christians, or has any tendency to promote it. Here Christ is not divided. The rules he has given for the government of his Church, are plain and obligatory on all. What ambiguity appears in the moral law, or the ten commandments? What man in the sober use of his reason expects to escape with impunity who violates one of

these holy commands? They all originate from that *law of love*, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This law is the grand link that binds together the moral universe. Sunder this, and order, and peace would retire from the world, and leave it to sink into its primeval chaos. But christians, of whatever name, are in general agreed in the sanctity of the moral law. In this remark however, we except the fourth command. There is considerable difference in practice, among those who profess to be the followers of Christ, with the respect they pay the holy sabbath. Some appear to esteem only that time holy which is employed in the act of publick worship. What converted heathen ever thought there was less sanctity attached to the fourth command than to any other? Neither will the well instructed christian esteem its injunctions less obligatory. "Remember the sabbath day," he considers a command to regard it with reverence, and to "keep it holy," to continue this respect from the beginning to the close. In truth, to consider the Lord's day as having in it as many hours as any other day. Christ and his apostles, with the primitive believers were agreed in such observance of holy time. No division among them appears on this point. Whence then has arisen this latitude, which some take with holy time? Who use the day as though it were their's, not the Lord's. We can see no difference in the heinousness of the sin occasioned by the violation of the fourth command, than if any other one were broken. The *Jews* in their best days understood it thus. According to divine direction, they stoned a man

to death for violating the sabbath, and they did no more than take away the life of the murderer. Some who would be called Christians, seem to have quite erroneous views on this subject. They appear to consider the violation of the sabbath small sin. We should remember, "the law of God is pure." "It is clean," like the whitest paper. And the least violation of it, will be a conspicuous blot, that will meet the eye of the transgressor at the day of final reckoning.

The only way to account for the practical difference among professing christians on this subject is, that some retain so much of the spirit of the world, that they will not keep their hands from polluting the sabbath, though it come but once in seven.

Among the precepts of Christ, we may class the two ordinances which distinguish his flock from the world, *baptism*, and the *Lord's supper*. These divine institutions are buried in no mystery. The Great Head of the church would never have appointed these sacraments, which are to be observed by some of all nations previous to the millennium, and then as we trust by all mankind, and at the same time made it difficult to understand the acceptable way of performing them. That command was exceeding broad which Christ gave his disciples, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." In executing this command, men would be found in a variety of circumstances, and in a variety of climes. Still the ordinances must be administered to proper subjects, and in a way

approved by the head of the Church. The apostles found no difficulty, while they laboured in the vineyard, of executing their commission. Many believed under their preaching, were baptized and partook of the elements of Christ's body and blood. The Eunuch baptized by Philip, was doubtless a fit subject to commune with that large company baptized on the day of Pentecost. The household of Lydia, the jailor, and Stephanus, baptized by the apostle, were doubtless done in accordance with the divine will. And so far as baptism is necessary to a proper union with the Church, this was in every sense *valid*. Though we do not find at the time of their baptism, that these families were connected with any church. We conceive the fair definition of baptism to be, the application of water to the subject, by a proper administrator, in the name of the Father, of the Son, and of the Holy Ghost. We have no contention with any, about the mode. The validity of the ordinance, as a command of Christ, we admit in as strong terms as any of our brethren. We argue from the fact, that nothing being left on the sacred record so definite, whereby the *mode* can be ascertained, so as to be viewed alike by the candid of all parties; the variation of practice, which has come into use, should be no bar to an union at the table of the Lord. Must the family of Christ be divided, because they have different views of performing an ordinance, when the ordinance itself is not essential to salvation? Would the holy spirit leave so many of his children to be mistaken on a point, if the mistake should effect their growth in grace, and hinder their progress to perfect holiness? Suppose

there is but one right way in performing the ordinance and all other ways are offensive to a God of light and holiness, where has the error been marked by a righteous providence, in withholding the rain of his grace from the church which is in the practice contrary to *this one right way*? In these days of revivals, from whose lips falls the word effectual to salvation? Has the holy spirit marked the man, who practices one mode of baptism, by giving him many seals; and the one who practices another mode, by giving him none? May we not learn something on this subject by the operations of divine providence? But providence makes no such distinction at this day. He who declares the pure doctrines of our holy religion as Paul preached them, is in a greater or less degree owned by heaven, and sees the word taking effect and producing some thirty, some sixty, and some an hundred fold.

The other ordinance, the *Lord's supper* is equally the common property of all who have faith to discern the Lord's body; and the command, "This do in remembrance of me," is binding on all who love our Lord Jesus Christ. No obscurity overshadows this holy institution, but it is laid before the new testament church in all that simplicity peculiar to the gospel of Christ. We find no disagreement in the churches founded by the apostles respecting the time when and the place where this ordinance should be celebrated. The church at Corinth through ignorance and remaining corruption, abused this holy ordinance, by partaking of it too much after the manner they formerly celebrated their heathenish festivals. For this abuse, Paul sharply reproves them, and acquaints them with the rever-

ence which should ever be observed when commemorating the sacred feast. They, who make the condition of coming to the feast different from that prescribed by its divine author, are in danger of lording it over God's heritage, and offending the little ones who believe on Christ. The spirit of the invitation to this feast will be found in the following passage. "The spirit and the bride say come, and let him that heareth say come. And let him that is athirst come, and whoever will, let him take the water of life freely."

III. There is surely nothing in the example of Christ which gives licence to division among christians, or has the last tendency to promote it. The rapturous song of the angels at his birth, told the world this was not the character of its Saviour. "Glory to God in the highest, on earth peace, and good will to men." Christ came to *collect*, not *disperse* the lost sheep of the house of Israel. Not a tender lamb was forgotten, but he brought all his *own*, unto his fold. "I will," said he, to his Father, "that those whom thou hast given me, be with me where I am. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us ; that the world may know that thou hast sent me." He was the centre of his chosen, and drew them all around him with the cords of his love. He made a new commandment and gave it to his disciples to prevent disunion among them. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The question here occurs, how did Christ love his disciples ? To say nothing of that love exercised towards them when he first called them from darkness to light;

how did he love them after they became his professed followers ? He had that love for them which covered a multitude of sins. He loved them too strongly to cast them away notwithstanding their defection at the time he was taken to be slain. He loved a Peter so affectionately, as to receive him into favor, after he thrice denied him. A Thomas he loved so ardently as to forgive his great unbelief. Suppose after his resurrection Christ had again sat down at the holy supper, and gathered his Church around him to commemorate his death. And when collected, he should bring their christian character to a test no more rigid than his holy law required. He might well say to Peter, "You denied me, and have thus forfeited your seat at my table." To Thomas, "You doubted my resurrection after your brethren had assured you I had risen, you must not be here." To the rest, "You fled from me in the hour when if ever, I needed a friend, you must therefore retire from this place, sacred to love and constancy." Had the Saviour done this, where would have been his church, the little flock purchased with his blood ? Were there not greater offences committed here, than any errors which may result from misapprehending the proper mode of baptism ? His love, notwithstanding, forgave all but the *betrayers* ; and instead of banishing from his presence, he breathed on them, and said, "Receive the holy Ghost." And of eleven men, unworthy of the least mercy, he made inspired apostles, and gave them an unction from above, whereby they knew, and ever after performed the council of his will.

Let us go and do likewise, and then we shall love our brethren as Christ has loved us. Thus we have

found nothing in the doctrines, precepts or example of Christ which tolerates division among christians, or has any tendency to promote it.

The subject in review suggests the following reflections.

1. If there is nothing in the doctrines, precepts or example of Christ which tolerates division among christians, then for any branch of the church to refuse communion with another in consequence of variation in things merely circumstantial, is a breach of the *unity of the spirit*. "He that is joined to the Lord is one spirit;" and christians are commanded to preserve the unity of this *one spirit* in the bond of peace. The spirit of grace instamps the same moral image on every heart he regenerates. God the Father looking down on the chaos of sin which was every where casting up its mire and dirt in this fallen world, was pleased to collect from this corrupted mass, a people to serve him. God the Son relinquished for a while the glory he had with his Father, and came down to redeem with his blood those whom the Father had chosen out of the world. The Holy Spirit was given to bring them from darkness to light, and from the power of sin unto God. In addition to all this, a revelation is granted from heaven to command these renewed to love one another as the indispensable evidence of their conversion. Who, among the chosen of God will now be justified before him, in breaking over the sacred enclosures, and separating themselves from the commonwealth of christians? Saying in practice, "Stand by thyself, for I am holier than thou." If the union so apparent in the doctrines, precepts and example of Christ, is not strong enough to unite the

household of faith in one spiritual family, and bring them together around the table of their common Lord, we can look for no stronger bond this side heaven. We must wait for another gospel breathing a purer flame of love, and for another spirit of grace possessed of diviner breath, to cement hearts too unyielding to unite under the present dispensation. But the promise of God assures no such additional illumination. Enough is already given. And they who are not drawn together by the bonds already granted, must look for the cause, not in the gospel of Christ, not in the spirit of grace, but in their own hearts.

2. If the bond of union can only be found in the doctrines, precepts and example of Christ, then none should glory, save in the cross of our Lord Jesus Christ. Much has the cross of Christ been dishonored, by his professed followers glorying in their peculiar *dogmas*. One glories in the revival of religion which occurs under his ministry. Many glory in the pastor, because he has been the favored instrument under God of their change from sin to holiness. Others glory, because they imagine, *they only* have found the "order of Christ's house," and have formed a church on the true gospel plan. Such glorying as this is below that which Paul reproves in the Corinthians.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercises loving kindness, judgment and righteousness in the earth: for in these things do I delight saith the Lord."

3. If there is nothing in the doctrines, precepts or example of Christ to permit disunion among christians, then whatever is done, to promote division, discovers a spirit contrary to the gospel. It will be in vain for the christian world at this day to shield so great an error as disunion among brethren under the veil of ignorance. We must look to some other cause for the difficulties which disturb the present peace of the Church. Christ is not divided. "He is the same yesterday, to-day and forever." His spirit properly felt will prove a ligament of union in every heart, and draw into one circle the whole family of believers. "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world. Hereby ye know the spirit of God. Every spirit that confesseth that Jesus is come in the flesh, is of God.

4. If the leading sentiment in this discourse be true, then it is quite time a reformation commenced to restore to the church her pristine order and peace. The minister, or private christian, who will remove but one stone from the *middle wall of partition*, deserves well of the *faithful* on either side.

"Jerusalem is builded as a city that is compact together; whether the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem: they shall prosper that love thee. For my brethren and companions' sake, I will now say peace be within thee. Because of the house of the Lord our God, I will seek thy good."

All who feel the spirit which breathes in the above passage will say; let the *church* call a holy convocation;

let them unitedly seize the monster, discord, which has harrassed her tranquility for the last seventeen centuries. Let them open a *grave* sufficiently broad and deep to hold the *demon*; and after the interment, on the sepulchral stone, let them write—HERE LIES DISCORD, THE GREATEST ENEMY OF THE CHURCH; OVER THIS TOMB, LET THE RESURRECTION HAVE NO POWER.

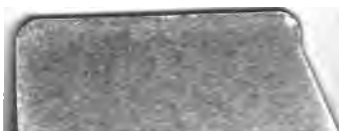




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